ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

OF THE

THIRTY-FOURTH ANNUAL SESSION

OF THE

UNION BAPTIST ASSOCIATION,

HELD WITH THE

OAK RIDGE CHURCH, PICKENS COUNTY, ALABAMA,

SEPTEMBER 25th AND 27th, 1869.

The next Session to be held at Unity Church, Pickens County, Ala., commencing on Saturday before the 4th Sabbath in September 1870.

CARROLLTON:
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1869.

PROCEEDINGS.

The Thirty-fourth Annual Session of the Union Baptist Association was held with the Oak Ridge church, Pickens county, Ala., commencing on Saturday, 25th September, 1869.

The appointee of last meeting being absent, and also the alternate, Elder Wm. Ashcraft, by request, preached the Introductory Sermon.—Text, John 3: 16.

After a recess of one hour, the delegates assembled in the meeting-house for the transaction of business. The Moderator, Elder J. C. Foster, called the body to order, and after singing, prayer was offered by Elder M. P. Smith.

Letters from the churches were read by L. M. Stone and J. H. Stinson, and names of Delegates enrolled.

On motion, elected a Moderator and Clerk—J. C. Foster chosen Moderator, and H. B. Chappelle, Clerk.

On motion, received correspondence from other bodies: From Columbus Association, a letter by bro. J. Norris, and, on motion, J. T. Owen, B. Ball and Wm. Halbert were also received as messengers from this body. From the Tuskaloosa Association, a letter and package of Minutes.

On motion, invited visiting brethren to seats.

On motion, following Committees appointed:

On Preaching—J. W. Guyton, P. Kilpatrick, W. Slaughter, J. J. Lee, and deacons of Oak Ridge church.

Order of Business—W. Ashcraft, G. M. Lyles and S. Hildreth.

Nominations—J. T. Smith, H. L. Williams and A. Latham.

Finance—J. W. Hanson and W. G. Robertson.

Correspondence—J. H. Stinson and H. L. Williams.

Documents—M. G. Loften and Wm. Carson.

Missionary Meetings—T. A. Wakefield, J. W. Mitchell, Clark Richey, G. A. Stewart.

Education—L. M. Stone, U. E. Allen.

On motion, Report of Committee on Preaching adopted: On Sabbath, at 10 o'clock, A. M., preaching by Elder M. P. Smith; at 11 o'clock, the Annual Missionary Sermon, according to appointment, by Elder Wm. Ashcraft; and at 2 P. M., preaching by Eld. J. C. Foster. Prayer by Elder J. T. Owen.

Adjourned till Monday, 9 o'clock, A. M.

SABBATH.

Exercises conducted according to previous appointment: At 10 o'clock, A. M., an impressive sermon from Amos, 4: 12. At 11, a well matured and appropriate discourse, founded upon Romans, 10: 15. (Collected for Foreign Missions $23.90.) At 2, P. M., an instructive sermon suggested from Isaiah, 28: 16.

MONDAY, 9 O'CLOCK, A. M.

Association convened; prayer by Elder James DeLoach.

On motion, received delegate and letter from Spring Hill church, Sanford county.

Report of Committee on Order of Business read and adopted, and subsequent proceedings conducted accordingly, as follows:

1. Roll called and absentees marked.
2. Minutes of Saturday read.
3. Constitution, Articles of Faith and Rules of Decorum read.
4. Circular prepared by Elder J. W. Taylor read, adopted, and ordered to be printed.
5. Opportunity given for the reception of unassociated churches.
6. Returned Correspondence: To Columbus Association, Columbus, Miss., Friday before 2nd Sabbath in September, 1870—G. M. Lyles, D. Duncan, J. R. Stinson, A. J. Spruill, J. H. Moore, J. P. Lee, J. J. Lee, Peter Kilpatrick, H. B. Chappelle, J. A. Burgin, L. M. Stone, Sr., T. A. Wakefield, J. L. Coleman.

To Tuskaloosa Association, Cedar Grove, Tuskaloosa county, Saturday before 2nd Sabbath in October, 1869—S. Hildreth, J. B. Acker, D. N. Hicks.

To Baptist State Convention, Oxford, Calhoun county, Friday before 2nd Sab. Nov. '69—W. Ashcraft, G. M. Lyles, H. B. Chappelle, A. Horton.

On motion, agreed to recognize any other members of this body as messengers who may be present at either of the above meetings, bearing a copy of our Minutes.

7. Report of Committee on District Meetings adopted:

FIRST DISTRICT—Fellowship, Friday before 1st Sab. Aug. '70. Introductory Sermon by J. J. Parkerson; alternate, R. Springer. Missionary Sermon, M. M. Blalock; alternate, R. B. Wilkins. Visitors, W. G. Robertson, A. A. Spiller, James DeLoach, A. Latham, I. M. Foster.

SECOND DISTRICT—Spring Hill, Friday before 3rd Sab. July, '70. Introductory Sermon, G. M. Lyles; alt., J. S. Wooten. Mis. Ser., A. A. Spiller; alternate, D. Duncan. Visitors, F. M. Walker, J. J. Lee, S. Hildreth, J. W. Harris, Clark Richey, H. B. Chappelle.

THIRD DISTRICT—Mount Zion, Friday before 4th Sab. August, 1870. Introductory Sermon, Eld. J. P. Lee; Missionary Sermon, Eld. A. M. Hanks. Visitors, J. P. Lee, W. Ashcraft, I. Teer, J. C. Foster, J. A. Burgin, G. M. Lyles, N. Cobb, A. A. Spiller, M. P. Smith, J. M. Land.

FOURTH DISTRICT—Forest, Friday before 3rd Sabbath in August, 1870. Introductory Sermon, Wm. Ashcraft; Missionary Sermon, J. C. Foster.—Subject for discussion—"The Evils of Popular Amusements." Visitors, M. G. Lofton, J. P. Lee, Wm. Stapp, A. Latham, J. A. Burgin, J. J. Lee, J. M. Land, J. W. Mitchell, A. C. Richardson, W. J. Rozzell.

8. Following Report of Committee on Nominations, adopted: Next Introductory Sermon by Elder S. Hildreth; alternate, J. P. Lee. Missionary Sermon by Elder J. M. Land; alternate, Elder A. A. Spiller. Circular Letter on "The Institution of the Lord's Supper," by L. M. Stone, Sr.. J. T. SMITH, Chm.

9. Report of Committee on Finance, as follows:

Received from the Churches for Minutes,				$63 50
"	"	"	" Association,	35 30
"	"	"	" Home Missions,	41 43
"	"	"	" Foreign Missions,	66 07
Rec'd from Grant's Creek for German Mission,				1 00
"	Grant's Creek for Ministerial Education,			19 35
"	U. E. Allen for Home Missions,			1 00
"	Wm. Hickman, for Foreign Missions,			1 60
				$229,25

10. The following Report on Documents adopted:

We lament the fact, that our churches have not experienced those realizing showers of grace for the year just closing as during the past associational year, and hence not so many additions to our churches. We notice the usual number of deaths, yet we are glad to note the few exclusions and dismissions. We find the churches all supplied with Pastors, and that Sabbath schools, prayer-meetings, &c., have received additional attention. In regard to the Colored members, we would suggest, that a very liberal policy be adopted towards them in assisting them to form churches of their own; and that members of churches and ministers of the Gospel be earnestly requested to attend their meetings. M. G. LOFTEN, Chm.

11. Report of Committee on Education adopted:

EDUCATION.

"Education comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth, and fit them for usefulness in their future stations. To give children a good education in manners, arts, and sciences, is important, to give them a religious education is indispensable; and an immense responsibility rests on parents and guardians who neglect these duties."

As we desire to promote the interests of every department of Education, we will give the subject a plain practical examination.

Notice, then, 1. What is being done to educate the rising generation.—Schools and colleges dot this country from the Atlantic to the Pacific, and millions of dollars are expended every year for the education of our youth. By these facilities of education many minds have been developed and trained for usefulness in life. Past success should only inspire us with increased courage to put forth new, enlarged, united and concentrated effort, sufficient to keep pace with the rapidly increasing population of our country, so that the millions of our youth, and those from other countries, who are yearly thrown into the lap of society, may be cultivated and harmonized for the great work that lies before us. For this purpose, the Baptists of Alabama have established, at Marion, the Judson Female Institute. Many of the daughters of the South have received, at this Institute, finished educations, which enabled them to fill the highest stations in life with honor to themselves and to their Alma Mater. We should patronize this Institution liberally.

Howard College also was established by the Baptists of this State for the purpose of educating our young men, specially those for the ministry. Much good has already been done by this Institution; much more may yet be accomplished by sending our *means* and *young men* there instead of sending them to the Institutions of other States. We have sent money enough out of our beloved South in educating the few past generations to have built up and endowed first class Institutions in every Southern State. And yet many of our schools languish for want of that patronage. "Patronize your own State Institutions," has been the motto of all those who have succeeded best in building up permanent schools of the first order.

2. Ways and means necessary to accomplish this object.

They are many. The laboring class may obtain an acceptable and efficient education in their own department by devoting to reading and reflection, one or two hours in each day. This should be done with the same regularity and vigilance with which they attend to their other business. The assistance of a competent teacher may sometimes be secured for sufficient length

of time to review the lessons that may have been studied during these interl vals. Parents and other members of the family may render valuable service in this way. If possible, it is best to enjoy the full benefits of some good school, and devote all the time to study. But in our day it will be necessary for thousands to study and apply the most rigid economy, both as to time and money, to enable them to enjoy these advantages at all.

Many who earnestly desire an education and would be useful if they could obtain it, have but little time or means to apply in this way. Hence it is necessary to devote all their time to study in the cheapest schools. For the benefit of such, we would recommend the mess system. The mess should never be too large to be well governed, nor too small to be self-sustaining. To give it permanence and efficiency, it should always be managed by the trustees of the school. It should invariably be under the influence of family restraint of a well selected family; for grown men cannot be governed without this, and how much less inexperienced boys. After the family are satisfied for their services, let the boarding of the students be the actual cost of living in this way. Schools may be built up by this plan, if carried out properly, that would fall through perhaps on any other plan. The ways and means of an education may thus be afforded to thousands of young people who never could enjoy them in any other way. Education has been regarded, in this country, as an accomplishment, but it will be henceforth a real necessity.

The great aim of all educational training should, as far as possible, be to develop our moral and spiritual as well as intellectual powers. And as man's first duty is to his God, this will prepare him for efficient service in His cause. Ministerial education should always keep several paces ahead of the age. This would enable the ministry to mould the public mind, or at least to give direction to a *power* which they might not otherwise be able to counteract. We should therefore nurse the Howard College of Alabama, and the Greenville, of South Carolina. They have furnished many faithful ministers of the gospel with the means of such mental culture as to enable them so to explain the word of God, as to instruct many in righteousness and bring them to a knowledge of Salvation. And if properly sustained and furnished with the right kind of material, they will supply our churches with many more such ministers of mercy. We would not disparage nor even discourage a single brother who has not been blessed with these advantages.—Many of them are men of God, men of deep piety, useful men, and have done much, as instruments in the hands of God, in advancing His cause on earth. These brethren we could embrace in our arms and press them to our hearts and bid them "God speed." They are in our hearts to live and die with them. But we suppose there is not one of them who has not felt a thousand times in life, the necessity of these advantages and that he could have been more useful if he had enjoyed them. Train the head as you train the heart and you array a moral power for God's cause which is very formidable. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." May our efforts to attain and diffuse the knowledge of God be equal to the demand upon us; and may we become wise unto Salvation, wise to win souls to Christ.

Respectfully submitted. W. ASHCRAFT, Chm.

12. Following Report on Sabbath Schools adopted:

DEAR BRETHREN: In accordance with the arrangement made at your last session, we the committee, would present the following remarks and subsequent resolutions on the subject of Sabbath Schools. In addressing you on this transcendingly important subject, we experience a high degree of pleasure; arising from the following considerations: deeply impressed with the idea, that it is a subject in which every member of this Association feels a great interest, that the authority for instituting Sabbath Schools is so plainly, so unmistakably taught in the Divine Word of God, we can but be gratified in offering you our feeble and imperfect communication, since the THEME is one of such vital importance to Christianity, and to the future growth and prosperity of the church. There is nothing in man, nor in the Visible Universe, that can enable us to form anything like an adequate conception of the importance of teaching the glorious truths of God's Word to the Youth of our Land, and of giving them a thorough knowledge of the true

principles of Christianity and the true nature of religion. The train of thought inspired by its contemplation, enables us to realize at once the truth, of it transcending in importance that of the loftiest conceptions of man, and is commensurate only with the importance that should be attached to the commission, "Go ye into all the World and preach the Gospel unto every creature," a command though limited, as far as preaching from the Sacred Stand is concerned, but in a more general sense, it applies to *every regenerated man or woman*, that has joined the Church of Christ. To preach the Gospel, to disseminate the truths of God's Word, to sow the seeds of Divine Truth, is a work for *every member* of the church to engage in and perpetuate, as long as life lasts and we are permitted to live in a Land of religious toleration: and what more effectual way can we perform this work, than by instituting and perpetuating Sabbath Schools, with the view of teaching the Bible as it *should be taught* to the present rising generation; of impressing the young and tender minds of our children and acquaintances with the one Bible Truth; that there is but *one kind of church-organization*, and that Christ only is the Lawgiver and Ruler of His People. There are other great and important truths taught in the Bible, that are highly important to the rising generation, inasmuch as they are truths, a knowledge of which, is altogether essential to a successful conflict with the combined hosts of the enemy; so earnest in their efforts at this time, to set aside the teachings of Christ, His ordinances and commands, and institute those *in their stead*, in the highest degree erroneous and contrary to the Word of God. The relationship between the church of Christ and the cause of Sabbath Schools, and the Divine injunctions authorizing and establishing said relationship, is so plainly taught in God's Word, we cannot, we dare not, hold to one and despise the other, acknowledge the importance of one and not the other, without contravening the teachings of the Bible, and coming directly in contact with the true principle of Christianity. If we are guilty of this violation, if we by our acts say to the World, we desire the Gospel preached and the cause of Christ promoted, and at the same time ignore the Sabbath School, manifest no interest whatever in its favor, we thereby display an inconsistency that cannot be overlooked; and which rising like a mountain, casts a shadow directly across the Christian's path: which has a tendency to greatly counteract his efforts to do good; to wholly extinguish the light he is commanded to exhibit to the World. With this view of the subject, we respectfully present the following resolutions:

Resolution 1st. In view of the terrible crisis through which the church is now passing; the corruptions and innovations that have crept into the same; and the great indifference manifested to religion by the People at large; we would respectfully recommend that all the churches in this Association continue to persevere in their efforts to establish Sabbath Schools in their communities, and around the Fire-Side, with the view of teaching the rising generation the Divine truths of the Bible *as they have been taught to us;* to indelibly impress the minds of the young with the great importance of attending strictly to the commands as given by Christ Himself.

2nd. In view of the future growth and prosperity of the church, we would earnestly recommend that *every Brother and Sister* in the bounds of this Association, do their utmost in behalf of the Sabbath School cause; that you do something in the great work of spreading the truth; and that your great and paramount object be, to organize a thorough system of instruction for the especial benefit of the rising generation; and God blessing our efforts, the future growth and prosperity of the church will thus be secured.

Respectfully submitted. JOHN H. STINSON, Chm.

After prayer by Elder D. Duncan, adjourned till 2 o'clock, P. M.

MONDAY, 2 O'CLOCK, P. M.

The Association met. Prayer by Elder A. A. Spiller.

13. Report of Committee on Missions adopted:

The obligation to sustain Missions rests upon the command, "Go ye into

all the world and preach the Gospel to *every creature.*" God requires of His people this work. He will hold them responsible for the manner in which this *trust* is executed. While we recognize this obligation in its full force, your committee admits that the subject for the few past years has not received the attention and support its merits deserve. But a brighter day is now dawning upon this enterprise. We have most encouraging information in reference to the spread of the Gospel among the Heathen. Our Boards are laboring zealously in the good work, and are placing the subject upon a firm basis. They ask the cheerful and active co-operation of the denomination every-where. And in order to effect this object, your committee recommend the adoption of the following resolution:

Resolved, That this Association recommend to the Pastors of the several churches to bring the *subject of Missions* to the attention of their respective congregations, and to urge upon them the importance of increasing the amount of their annual contributions to the *Mission cause.*

L. M. STONE, Chm.

14. The following Report on Missionary Meetings was, on motion, amended and adopted:

Your Committee are of opinion that the plan recommended at the last annual meeting in regard to conducting Missionary Meetings, has proved a failure. We therefore respectfully suggest that each church make it obligatory on the Pastor to preach at least one sermon on the subject of Missions during the Associational year, and that the churches hold prayer-meetings in the morning of the same day for this special object.

We further suggest that each member composing the churches of this Association devote a portion of the evening of the *first Sabbath* of each month in prayer, in order to awaken the churches to the importance of this object. We also recommend, that at least one collection be taken up at each church for this object, and forward to the next meeting of this body.

T. A. WAKEFIELD, Chm.

15. Appointed following Committees:

On Missions—W. Ashcraft, J. W. Hanson, G. Taylor.

On Sabbath Schools—R. H. Foster, G. A. Stewart, E. Patrick.

16. Appointed the next Session of the Association to be held with the Unity Baptist Church, commencing on Saturday before the 4th Sabbath in September, 1870.

17. Miscellaneous Business: By W. C. Robertson.

Resolved, That this Association recommend the various Sabbath Schools within its bounds, and every church which has no Sabbath School, to appoint three delegates to meet with the Sabbath School at Carrollton, Friday before the 5th Sunday in May, 1870, for the purpose of organizing a Sabbath School Convention, that the cause of Sabbath Schools may be promoted and become more efficient in the great duty of inculcating in the minds of the rising generation those truths that pertain to the salvation of the soul.

Resolved, That all the Pastors of the churches in the Association are *earnestly* requested to attend this meeting, and give their influence to the object contemplated by the Convention.

On motion, committee was appointed to investigate the cause of the non-attendance of Arbor Springs church and report the same at the next session of the Association, viz: A. A. Spiller, James DeLoach, J. W. Guyton, F. M. Walker, I. M. Foster.

On motion, Resolved, That brother L. M. Stone, Sr., be requested to deliver, at such times as he may designate, a lecture on the "Evils of Intemperance," at the following places, viz: Fellowship, South Carolina, Pickensville, Enon, Unity, Carrollton.

On motion, following Resolutions adopted:

Resolved, 1st. That we dissolve the "Ministerial Aid Society." *2nd.* That we return to bro. N. W. Prince the amount paid by him to the Society, and that the notes given by the members of this society be returned.

On motion, ordered Clerk to arrange for printing and distributing Minutes, and to retain $25 00 out of Association fund for his services. On motion, the Clerk ordered to use so much of the Association fund as may be necessary for printing Minutes, and add remainder to Home Mission fund.

On motion, the Clerk ordered to send all funds not otherwise appropriated to the Alabama Baptist State Convention.

Resolved, That the thanks of this Association be tendered to the members of Oak Ridge church and the community, for the kindness and hospitality extended to the Delegates and Visitors during its session. Adjourned.

Appropriate remarks by the Moderator, were followed by singing and giving the parting hand. Thus closed another pleasant and harmonious session of the Association. Prayer by Elder G. M. Lyles. Elders A. M. Hanks and L. M. Stone, Jr., preached during the session of the Association.

J. C. FOSTER, Moderator.

H. B. CHAPPELLE, Clerk.

CIRCULAR LETTER;

WRITTEN BY ELDER J. W. TAYLOR.

THE DUTY OF MINISTERS TO THEIR CHURCHES.

An elaborate discussion of this subject would require a volume of no inconsiderable length. The selection of it immediately after the Circular Letter of last year, and the general favor with which that was received, seem to warrant us in limiting the present paper to a brief enumeration of the minister's duty to his churches, when they support him as they ought. Upon this supposition, the following are presented as some of his more prominent duties:

HE SHOULD GIVE ALL OF HIS TIME TO THE WORK.

By this we mean that he should be constantly engaged, either directly or indirectly, in the promotion of spiritual good,—especially that of his churches. If he has been truly called, he will not consider this duty merely as a *debt* which he owes his people for his support, but will rejoice in its performance that he is disentangled from the world and allowed to devote himself to the work which is dearest to his heart. We do not say that he owes all of his time to his churches alone, but that he owes it to them and to the cause of Jesus at large. Whether he labors outside the limits of his own churches at all, or to what extent he may carry such outside labor, or what such labor may be (except that it should always be for the promotion of religion), should be left to the dictates of a prayerful prudence and a careful study of the Word and providence of God.

HIS GREAT WORK SHOULD BE PREACHING.

It is in this way that he is to administer to his people most of their spiritual food. No other mode can be substituted for it. This was instituted by the Great Shepherd who "knows our frame," who "took upon himself our nature" and "knows us altogether." The signification of the words rendered *preach*, and the recorded discourses of our Lord and of his inspired followers, among other things, render it clear that this term includes both the idea of imparting instruction and of enforcing its practice by appropriate argument and exhortation. Hence if a minister would preach, in the true sense of this term, he must judiciously combine both instruction and exhortation in his discourse. If either of these elements is wanting or partially neglected, the work will be defective. There must be instruction for every class of his members—the young and old, the learned and the unlearned. How can he feed "the whole flock," unless his knowledge of the subjects which he discusses exceeds that of his people?

His subjects should be such as are discussed in the Bible. This is his "text-book," not nominally, but in truth. Christian duty and doctrine, palatable or not, as they were "first delivered to the saints," are the themes which he should discuss. And the instruction which he imparts must all be plainly taught, or legitimately inferred, from the Bible. Hence the subject in its entire connection, in every place in which it is there presented, and the circumstances, historical and local, should be carefully studied; for if not, he may teach what is not taught in the Word of God. To preach in this way, will require him to obey the injunction of the aged Apostle of the Gentiles to Timothy: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." (Marg.—"*in all things.*")

HE MUST SEE THAT THE DISCIPLINE OF THE BIBLE IS ENFORCED.

Discipline is as important as it is delicate. That minister who fails to enforce it wrongs his people, wrongs the cause of his Master. Nothing is more destructive of individual piety, or of the moral power of a church as looseness of discipline. Great stress is laid upon this in the New Testament. The "elders who ruled well" were to be accounted worthy of special honor, while the faculty of governing one's own household was demanded as a sufficient guarantee of his ability to rule the house of God. In this matter the faithful minister is to imitate alike the sternness and charity of the inspired followers of the Savior.

HE SHOULD BOTH INSTITUTE AND CONDUCT EVERY ENTERPRISE WHICH REASONABLY PROMISES TO PROMOTE THE SPIRITUAL GOOD OF HIS PEOPLE.

He can both encourage and direct the investigation of the Bible among his people. Let him lecture them upon this holy book and upon the evidences of inspiration, so as not only to awaken within them the desire, but beget within them the ability, to investigate the "book of books." The Bible-class or Sabbath-school is an excellent place for the performance of this part of the minister's work. Some young people have never become interested in the Bible because its interesting features have never been pointed out to them; others are deeply interested in, but know not how to investigate, the Scriptures, while still another class are destitute of a positive belief of their inspiration, simply because they have never had their minds directed to the evidences of Christianity. Let the minister prepare himself thoroughly to meet these wants, and then attend the Sabbath-school, and there to young hearts dispense his instruction, and he and the church will soon behold its effects, and the world will feel them. The young members will not only be *Bible readers*, but *intelligent* Bible readers, and prepared to defend the truth whenever assailed, while the unconverted will become positive believers in the truth and inspiration of the Holy Scriptures. The present and prospective condition of our country demand this of every faithful pastor. If we may so speak, what has generally been regarded as Orthodoxy, has hitherto had an "easy time" in this country. Religion has been "above par," and many young people have not disbelieved the Bible, simply because they have never heard its genuiness or authenticity openly assailed. Hereafter things will be different among us. A new population will come among us and they will bring with them their peculiar creeds and errors. Our children will hear these creeds promulgated both in public and in private, and "wherewithal shall they cleanse their way" amid them, except by that intimate acquaintance with God's word which is a prerequisite to heeding it?

Our limits forbid our giving more than this mere passing suggestion of what we regard in this connection as a *most important* thought.

Again, he can do much that is promotive of present and future good by calling their gifts into constant exercise. Let him encourage his younger members to pray in public, and exhort.—Here he should see that "each bears his own burden." By these means he will both develop and discover precious gifts which may be among his members.

In this connection we cannot forbear to suggest the value of a sound religious literature, both current and permanent, in promoting the spiritual good of a church. A familiar acquaintance with the history of the Church, and with the lives and writings of her departed and gifted children, is highly promotive of spiritual growth. Nor is her current literature of less importance.—Here her best and wisest living members may be heard. Here that knowledge of her holy enterprises may be gained, which can be obtained from no other source, and which is a necessary prerequisite to a high degree of christan zeal.

Are not these means too much neglected? How poorly are our libraries furnished with religious literature—how few of our people, comparatively, take a religious newspaper!

HE SHOULD VISIT HIS PEOPLE.

Upon this point we have the example of the Savior and his apostles. It can readily be seen that a minister can not preach intelligently to his people without doing this. He should know the temporal condition, and the troubles and temptations peculiar to each of his members. He will thus gain that valuable access to their hearts which lies by their hearth stones. If prudent in these visits, he will soon be met at every house as a welcome visitor, and regarded as a faithful friend. Possessed of genuine sympathy for his flock, let him emphatically "weep with them that weep and rejoice with them that do rejoice," and in sorrow they will look to him for comfort, while amid their highest joy their pastor will not be forgotten, but will be there, an invited and welcome guest, to regulate their mirth. By these means he will gain an incalculable power over his people, and have suggested to him many appropriate themes and valuable thoughts for his public discourses.

IT IS THE DUTY OF A MINISTER TO LEAD AN EXEMPLARY LIFE BEFORE HIS PEOPLE.

"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."—1. Tim. 4 : 12. Such was the exhortation of Paul to Timothy. If a minister would have a high standard of piety in his churches, he must set the example. "Like priest, like people," is no less true now than when first uttered. If his words and actions and general spirit of deportment are above reproach, he may confidently hope that his members will imitate him. If on the other hand, he is imprudent in his conversation, inconsistent in his conduct, and evinces in general a spirit contrary to that of the Savior, the piety of his people will suffer no little injury, while his influence for good outside the church will be completely destroyed. To be of "good report" even "of them that are without," is presented in the Sacred Scriptures as an important qualification of a minister of Jesus.

HE SHOULD PRAY FOR HIS PEOPLE.

It seems superfluous to mention this obvious duty of every minister, and yet it can not be omitted. The true pastor is deeply interested in his people, and believes the teaching of his Bible with reference to the power and necessity of prayer. How, then, can he keep from praying for them? Nor will this prayer be a mere formal utterance, but it will gush up from the very lowest depths of his soul. Paul intimates how much weight the "care of the churches" imposed upon him, and *every* true minister has felt it. Not only must he pray for his people, but he must be a *praying man*. In this way he will not only gain additional light, which can be obtained from no other source, but an "unction from on high," which will add mightily to the effects of his public ministrations.

HE SHOULD NOT THOUGHTLESSLY LEAVE ONE FLOCK FOR ANOTHER.

When he accepts a call, he should go to remain until the *duty* to leave it is plainly indicated. This course may be advocated from numerous considerations. It takes no little time to secure that affection and confidence of his people which are so essential to a minister's success. He can not himself have that interest in his people, which the certainty of a long stay in their midst would beget. Were ministerial settlements considered more permanent,

the call of a minister to a church would be regarded as a much more serious matter than it now is, and as a necessary result, these changes would become less desirable. We submit the query whether this is not a growing and already prevalent evil in our churches. How thoughtlessly, considering the great importance of the subject, do many of our churches go into the election of a pastor, and for what a trivial cause this sacred connection is often broken! How much better, were the pastoral relation regarded as more sacred and permanent than it now is both by pastor and people! What usefulness would some have attained, compared with that which they have already reached! Look with us for a moment at a church with a pastor whom it has had for years. In imagination, we see him now—a venerable man. Years ago, this same church, then a body weak both in numbers and in resources, had a solemn meeting for the purpose of calling a pastor. After much serious thought, deliberation, and prayer (for they were calling him for an indefinite length of time), they chose him. When he received this call, he considered the matter seriously and prayerfully, and became their Pastor. His talent was only ordinary; his education, limited; but, as his church had promised him an adequate support, he could devote all his time to the work. His discourses were thoroughly studied, and every opportunity for increasing his store of information was improved. He thus became a most instructive and interesting preacher. By mingling with his people, and pursuing an exemplary course of conduct, he won their confidence and esteem. On their festive occasions he was cheerful and happy, and when sickness and death came, he was there with comforting words and sympathetic tears to soothe their aching hearts. Each year the gospel preached by this faithful minister has proved "the power of God unto salvation" to many of his congregation. These have grown up under his preaching and nursing, and are active and intelligent christians. Most of the fathers and mothers who called him there "have fallen asleep," and now he ministers to a spiritual household of which he and they alike feel that he is the father. His voice, now tremulous with age, falls upon their ears almost as if he had returned from that Heaven upon whose threshold he now stands. Not one of all that listening congregation doubts his piety. They all feel that if there is but ONE Christian in the world, it is their venerable Pastor. Estimate the moral influence which such a man has wielded and still continues to wield? *Angels* can not do it.—Naught but the developments of Eternity will disclose it.

H. B. CHAPPELLE, in account with the Union Baptist Association.

DR.

To cash received from Committee on Finance,	$229 25	
" " " Mount Zion Church,	6 00	
" " " former Clerk for Minst. Aid and inst.	1 17	
		$236 42

CR.

By cash paid for printing Minutes	$ 79 80	
" " Ala. Baptist State Convention,	130 45	
" retained for services as Clerk	25 00	
" on hand for Ministerial Aid Society,	1 17	
		$236 42

CONSTITUTION.

ARTICLE 1. The Association shall be composed of members chosen by the different churches in our union, who, on producing their credentials, shall be entitled to seats.

2. The members thus chosen and convened, shall be known by the name of "THE UNION BAPTIST ASSOCIATION": which shall have the privilege of engaging in benevolent operations, for the purpose of advancing the Redeemer's Kingdom, and the furtherance of Christ's cause on earth—in this the churches and individual members are left free: and the giving or withholding shall not be a bar to fellowship.

3. The Association shall usurp no authority over the churches in our union, nor infringe any of their internal rights; but shall merely be considered an advisory council, in all matters relating to their internal concerns; nevertheless, it becomes necessary, in some cases, to have a uniform rule of procedure, viz: If one church commit an offence against another, it shall be the duty of the offended to labor with the offender for satisfaction: if she fail of success, she shall call in the aid of two or more churches in our union, to assist in laboring for satisfaction, and if final satisfaction, in the opinion of the helps thus called, be not obtained, the aggrieved may bring the case before the Association, which shall be taken up and decided upon according to its merits. If a serious difference should arise in an individual church, which upon due labor, cannot be reconciled, she shall call in aid from two or more sister churches, to assist in the work, and if a reconciliation be not effected, the helps so called, or the church may bring the case before the Association, to be acted upon according to its merits; but the Association shall take no notice of any case of the above kind, unless a due course of procedure shall have been previously pursued according to the economy of the church discipline as found in the Scriptures of the New Testament.

4. The Association shall have power to exclude any church from her union who shall violate the Constitution, or shall depart from the orthodox principles of the Gospel.

5. Each church in our union shall send to every annual session of the Association, written communications, specifying the names of their delegates, their number in fellowship, the number of white males, white females, colored members, the number baptized, received by letter, dismissed, excommunicated, restored, or deceased since the last session, which shall be read and minuted accordingly.

6. Every church in the union shall be entitled to three delegates. Should any church fail to represent herself, she shall state her reasons in her next letter to the Association.

7. New churches and churches dismissed from other Associations, may be admitted into our union, by delegates bearing petitionary letters. If upon due examination they be found orderly and orthodox, the Moderator shall manifest their reception by giving their delegates the right hand of christian fellowship.

8. The Association when convened, shall be governed by regular and proper rules of decorum, which she is authorized to form and amend, according to her own views.

9. At every meeting of the Association, a Moderator shall be appointed by, and from the delegates present, whose duty it shall be to see that the rules are strictly observed, and to take the voice of the Association on all subjects legally introduced. A Clerk shall also be appointed in like manner, whose duty it shall be to take proper and correct minutes of the proceedings. The Clerk shall be treasurer, ex-officio, of this union.

10. The Association shall furnish the churches of our union with the minutes of every session.

11. Every query sent by a particular church, must be included in her letter, certifying that she has endeavored to reconcile it, but failed. In such a case the Association shall take it under consideration, and the voice of a majority shall be considered an advisory answer, which shall be entered on the minutes.

12. Quéries which immediately concern the union, or state of the churches at large, sent by a particular church, or introduced by a proper motion, shall be taken up and decided as soon as practicable.

13. Any church in our union, having a preacher whom she deems worthy of ordination, shall call a presbytery of ministers from sister churches to officiate in the work; all presbyteries, in the ordaining of ministers or deacons, and in the constituting of churches, shall be governed by the Articles of Faith adopted by this Association.

14. The Association shall have a fund, supplied by the voluntary contributions of the churches: all moneys thus contributed, shall be transmitted from the churches, by their delegates, and paid over to the committee on finance; which committee shall be annually appointed, whose duty it shall be to receive in charge all moneys sent to the Association, dispose of the same agreeably to order, and make a fair and circumstantial report.

15. It shall be the duty of the Clerk of this Association to keep a regular file of the printed Minutes of every session.

16. The Association shall not adjourn any session until she shall have finished all the business on hand, except in extraordinary cases.

17. This Association shall correspond with such other Associations as may be agreed on while in session.

18. The Association shall, in all cases (except to amend the Constitution,) be governed by a majority of the members present.

19. The minutes of the Association shall be read, and corrected, if necessary, and signed by the Moderator and Clerk before the session rises.

20. The Association shall, at each session, appoint one of her members to preach an Introductory Sermon at her next session; also, one or more to preach upon subjects of Benevolence, as she may think proper; and one to prepare a Circular Letter.

21. Amendments to this Constitution may be made at any session of the Association when two-thirds of her members present shall deem it necessary.

ARTICLES OF FAITH.

Article 1. We believe in only one true and living God, the Father, the Word, and the Holy Ghost.—*Deut. 4: 39; 1 Cor. 8: 6; and 1 John, 5: 7.*

2. We believe that the Scriptures, comprising the Old and New Testament, are the Word of God, and the only rule of faith and practice.—*2 Tim. 3: 16; Rom. 15: 4; and 3: 2.*

3. We believe that Adam, by sin, fell from the state of purity in which he was created, that all his posterity are degenerate, and that all human nature is corrupt and depraved.—*Rom. 3: 12; Gen. 1: 26, 28; 3: 6, 8.*

4. We believe that man is utterly unable, by his own free will and ability, to recover himself from the fallen state in which he is by nature.—*Heb. 9: 22, 23; 1 Peter, 2: 24; and 3: 18.*

5. We believe in the doctrine of Election, and that God chose his people in Christ, before the world began.—*Eph. 1: 3, 5; Titus. 1: 1 and 2.*

6. We believe in the Covenant of Redemption, and Salvation by Grace, entered into by the Sacred Three, in behalf of the elect, on whom grace and glory were settled forever, in Christ, their covenant head.—*Psalms, 89: 2, 4, and 27: 37; Eph. 1: 3, 5; 2 Tim. 1: 9.*

7. We believe that sinners are justified in the sight of God, by the imputed righteousness of Christ only, and that they receive pardon and reconciliation through him.—*Rom.* 3: 22, 26.

8. We believe that God's elect shall be called, regenerated, and sanctified by the influence and operation of the Holy Spirit.—1 *Pet.* 1: 2; *Mal.* 3: 17.

9. We believe that Saints shall be preserved in Grace, and that none of them shall be lost.—*John,* 10: 27, 29; *Rom.* 8: 31, 39; 2 *Tim.* 1: 9.

10. We believe in the resurrection of the dead, and the general judgment, and that the joys of the righteous and punishment of the wicked, will be eternal.—*Job,* 19: 25, 27; *John,* 5: 28, 29; *Matt.* 25: 31, 34, 41, 46.

11. We believe that Baptism and the Lord's Supper are Ordinances of Jesus Christ; that true believers are the only fit subjects of Baptism; that immersion of the subject in water is the Apostolic mode; and that none but regularly Baptized members have a right to commune at the Lord's table.—*Matt.* 3: 6, 16; *Mark*, 1: 9: 16: 16; *John*, 4: 1, 2; *Acts*, 2: 38, 41; 8: 12; 18: 8; *Luke*, 22: 17, 20; *John*, 13: 2, 41.

12. We believe that no minister has any right to administer the Ordinances of the Gospel, unless he has been regularly baptized, called and come under the imposition of the hands of a Presbytery.—*Tim.* 2: 6, 7; 5: 21, 22; *Titus*, 1: 5; *Acts*, 13: 2, 3.

RULES OF DECORUM.

Article 1. The Association shall be opened and closed by prayer.

2. After reading the letters from the different churches of this Union, a Moderator and Clerk shall be chosen by the suffrages of the members present.

3. The Moderator shall be considered a judge of order, and shall have a discretional right to call to order at any time.

4. A member not satisfied with his decision, may appeal to the Association on the same day, but at no other time.

5. But one member shall speak at a time, who shall rise to his feet, and address the Moderator for permission to speak, and he, when thus addressed, shall signify his assent by naming the member, or otherwise.

6. No member shall be interrupted while speaking, unless he depart from the subject, or use words of personal reflection. Every motion made and seconded, shall come under the consideration of the Association, unless withdrawn by him who made it; if there are two or more motions before the Association on the same subject, at the same time, the first motion shall be first in order.

7. Every case taken up by the Association shall be decided on, or withdrawn, before another shall be offered.

8. When a question is taken up, after allowing time for the debates, the Moderator shall take the voice of the Association on the subject; the members in the affirmative shall signify the same by saying "aye," and those in the negative by saying "no," except in cases which cannot thus be satisfactorily determined; in such cases they shall be tested by rising to their feet. The Moderator to pronounce the decision before the standers resume their seats.

9. No member shall depart from the services of the Association without leave.

10. No member shall speak more than twice on the same subject, without leave, nor shall any proposition be made to close the subject until the debates are gone through with.

11. The appellation of brother shall be used in the Association by the members in their address, one to another.

12. The names of members shall be called as often as the Association may direct.

13. No member shall be tolerated in any practice that tends to interrupt the speaking.

14. The Moderator shall be entitled to the same privilege of speaking as any other member, provided he appoint another member to his seat during the time, but he shall not vote on any question, unless the Association be equally divided.

Union Baptist Association.

	CHURCHES.	DELEGATES. Absentees marked with a star, *	STATISTICS. Baptized	Received by Letter	Dismissed by Letter	Restored	Excluded	Deceased	White Males	White Females	Total White Members	Colored Members	AGGREGATE	No. of Sabbath Schools	Date of Constitution	CONTRIBUTIONS. Minutes	Association	Home Missions	Foreign Missions, (Col. on Sabbath, $23.90)	Aggregate Amount	Monthly Meetings	PASTORS.	CHURCH CLERKS AND THEIR POST OFFICES.
Fourth Dis. | Third | Second Dis. | First District.	Bethlehem																						
	Arbor Springs																						
	Liberty	R. B. Wilkins,* H. Shepherd, J. W. Harris	2	3	3	1	2	12	27	39	1	40	1854	2,00	1,00					3,00	4	A. A. Spiller,	H H Sanders, Reform, Ala
	Mt. Pleasant	F. M. Walker, Roland Elmore, H. Strickland		3	3	2	1	21	51	72		72		2,30	1,00		1,75	5,05	1	I. Hollingsworth	H Strickland, Gordo, Ala.
	Fellowship	J. W. Gayton, W. J. Rozzel, A. C. Richardson	1	1			1	9	12	21	2	23	1833	1,00	1,00			2,00	3	S. Hildreth	J D Johnston, Reform, "
	Ebenezer	S. Hildreth, R. Pearson, A. Shepherd		2	2	1		11	40	51		51	1823	2,00	1,00			3,00	3	R. B. Wilkins,	H Easterling, Carrollton.
	Corinth	J. W. Mitchell, R. Springer, I. L. Holman	1	1	1	2	1	33	37	70	1	70	1864	3,00	1,00			4,00	3	A. A Spiller,	W G Berry, Sipsey Tpike
	Spring Hill, S. Pleasant Grove	M. M. Blalock,* G. Kingeanon,* J D Walker,	11	6	12	2	3	2	25	46	71		71	1856	2,00	1,00			3,00	2	M. M. Blalock,	J D Walker, Waldo, Ala.
	Providence	P Kilpatrick, J W Duncan, J W C Bell							21	53	74	16	90							4	J. S. Wooten,	F W Stokes, do. "
	SouthCarolina	T A Wakefield, S J Spruill, D Fitch,*	8		4		14	1	12	36	48	4	52	1831	2,00	1,00			3,00	3	J. P. Lee,	J L Walker, Providee, "
	Mineral Spring	Eld. J DeLoach. Elder G M Lyles, J M Foster.	18	4	7		1	1	20	30	50	6	56	1855	3,00	1,00			4,00	1	Jas. DeLoach,	F W Duncan, Antioch, Al.
	Oak Ridge	Eld. J P Lee, J A Burgin, H L Williams, (sick)	3	3	4		2	4	18	26	44	11	55	1838	3,00	1,00			4,00	1	J. P. Lee,	John West, Pickensville.
	Spring Hill, P.	Elder J M Land, J H Stinson, J B Acker,	3	1	6			1			34	9	43	1		3,00	2,00			5,00	3	G. M. Lyles,	J H Stinson, "
	Hebron	D N Hicks, Thomas Hudgins, H Hicks.*		1					4	14	18	6	24	1841	2,00	1,00			3,00	3	Jas. DeLoach,	D N Hicks, Carrollton, Al.
	Big Creek	Elder A A Spiller, A Latham, Jesse Jones	5	1	16	1	10	2	29	62	91	8	99	1829	3,50	1,50			5,00	2	G. M. Lyles	T H Haynie, "
	Cross Roads	Eld. D Duncan, Eld. Wm Carson,* F E Allen,	1	5	1			2	10	21	31	3	34	1850	2,00	1,00			4,00	1	D. Duncan	U E Allen, "
	Pickensville	Elder J W Taylor,* A M Wilkins,* J J Lee				4			15	28	43		43	1847	3,00	2,00			5,00	1	G. M. Lyles,	R T Hanks, "
	Carrollton	H Shepherd,* Wm G Robertson, L M Stone				5			13	43	56	9	65	1846	2,50	2,50	12,00	1,00	18,00	4	G. M. Lyles,	L M Stone, Carrollton, Ala
	Enon	Clark Richey, H B Chappelle, James Fullerton,		1	2	1	2	2	20	46	66		66	1823	2,70	2,50	3,90	3,90	13,00	3	J. P. Lee,	H B Chappelle "
	Unity	J W Hanson, Wm Stapp, M G Lofton,	22	1	3	1	2	4			91	92	183	1		4,00	2,00		8,00	14,00	1	W. Asheraft,	J W Hanson, Olney, Ala.
	Mount Zion	B C Walker,* M L Gaskin,* Wm P Smarr,*				2			1	27	48	72	10	82	1840	4,00	2,00	2,80	2,80	11,60	4	W. Asheraft,	W McAliley, Sipsey Mills
	Forest	Elder W Asheraft, Wiley Slaughter, Iredel Teer.	24	1			2	3	18	40	58	74	132	1835	3,00	2,00	3,25	3,00	11,25	3	W. Asheraft,	G Taylor, Pleasant Grove
	Shiloh	J W Garner, J T Garner,* A P Smith,*	1	1	1			2	7	22	29		29	1857	1,50	1,00		2,00	4,50	4	M. P. Smith,	J W Garner, Cushing,
	Beulah	Elder M P Smith, J T Smith, Nehemiah Cobb,	5	1	5			1	31	67	98	32	130	1833	3,00	2,00	7,80	7,80	20,60	3	M. P. Smith	E H Lamb, Union, Ala.
	Bethel	Wm P Hickman, Geo A Stewart, A C Robertson,	5		7		4	2	26	77	103	4	107	1834	4,00	2,00			6,00	2	J. C. Foster	E W Henderson, Union "
	New Hope	J H Robertson,* J M Smith,* E H Patrick,		1				1	14	34	48	5	53	1839	1,50	2,00			3,50	2	M. P. Smith,	J M Smith, Romulus, "
	Zion	Hiram Roberts,* J H Pate, A Pate		4	2	2		1	13	24	37	7	44		1,00	,75			1,75	1	H. Roberts	J M Parker, Pleas. Grove.
	Grant's Creek	Eld. J C Foster, R H Foster,* P H Wilkerson,	3	4	35	27	4	1	36	81	117	11	128	2 1828	4,00	1,00	12,60	12,60	50,55	1	J. C. Foster	M. A. King, Foster's, Ala.
			127	57	131	39	51	39	488	964	1609	371	1980	8		67,50	36,25	41,35	66,07	205,75			

NOTE.—The following amounts are included in "Aggregate" column: Grant's Creek, for Ministerial Education, $19 35; do. German Mission, $1; U. E. Allen, Home Mis., $1; Wm. Hickman, Foreign Mis., $1 60; total, $22 95.

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October 8, 1869.

NAMES OF BAPTIST MINISTERS

IN THIS ASSOCIATION, WITH THEIR POST OFFICES.

Jas. DeLoach,	Reform,	Pickens County,	Ala.
R. B. Wilkins,	"	"	"	"
I. Hollingsworth,	Carrollton,	"	"	"
S. Hildreth,	"	"	"	"
J. W. Taylor,	"	"	"	"
A. M. Hanks,	"	"	"	"
Wm. Carson	"	"	"	"
W. Ashcraft,	Sipsey Mills,	"	"	"
D. Duncan,	Yorkville,	"	"	"
G. M. Lyles,	Providence,	"	"	"
M. W. Regan,	"	"	"	"
J. S. Wooten,	"	"	"	"
H. Bradley,*	"	"	"	"
J. M. Land,	Pickensville,	"	"	"
A. A. Spiller,	"	"	"	"
L. M. Stone, Jr.,	"	"	"	"
J. P. Lee,	"	"	"	"
Jacob Parker,	Pleasant Grove,	Pickens Co.,	"
H. Roberts,	"	"	"	"
M. P. Smith,	Union,	Greene County,		"
R. Springer,*	Sipsey Turnpike,		"	"
J. J. Parkerson,*	Waldo, Sanford		"	"
J. C. Foster,	Foster's, Tuskaloosa		"	"
M. M. Blalock,	Columbus,	Lowndes Co.,	Miss.	

Ordained Ministers,	21
Licentiates,*	3